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Fig. 58. Love Medicine Feast, engongeschob.
A number of young men have themselves fumigated over a fire in which love medicines are burned. Ancestral skulls are in the background. Ebkengon (Esowong family).

ones as rapidly as possible. The aim is to purify oneself and through the external purification to bring about an inner one so that the beloved girl will see her suitor pure, white as the leaves of Abutilon, and then love him. Whether the desired effect is achieved, I must confess I do not know. Externally, at any rate, the favorable effect of the water cannot be denied. The foam is intended to cause the girl's heart to "open up" in the same way. This ablution may also be undertaken at times other than at the love festival, for instance, when a person has his eye on a certain girl, but in that case, the nails, [316] head hair, pubic hair, and underarm hair of this girl must also be put in the vessel. /163/

While the ablution was still going on, two people ran down the village square and threw the civet skin back and forth to each other, crossing each other's paths as they ran. People amused themselves with a similar ball game, whose significance I was unable to discover during the subsequent dance.

adult activity, second, group games, and third, games of skill. The last group includes the games that have reached the highest stage of development since they are no longer amusements in which all those present participate, but rather are performances by talented individuals. In the performance of magical tricks, the games of skill and acting generally attain their highest degree of perfection. Thus they touch upon the area of the representational arts and might be regarded as a pre-stage of the latter.

So much for the classification of games. I hardly need to point out that the various groups cannot always be sharply separated since the boundary lines between them are blurred by a great deal of overlapping.

I shall mention here only the names of the most common gymnastic games: the foot race, mbi; a combination of our hopscotch and catch, called ngè-ngèl; furthermore, rope pulling, edulan, played only by bigger boys and corresponding to our tug of war; chain pulling, ogbèlè; "treading," played among the Jaunde especially by almost fully grown /194/ /Fig. 89 appears here in the original text/ boys and called elèma kut (Fang, esè (Jaunde), in which two players, facing each other, tread rapidly on one spot and at the end must try to set down the opposite foot simultaneously; and, finally, the dancing game, elèlè.

Walking on stilts (Fig. 89) may probably also be designated as a sport. The stilts are carved out of the umbrella tree, Musanga smithii.

The transition from gymnastic to war games is represented by throwing spears at a disk, a game that is widespread and popular throughout the Pangwe region. It is called ngèlè, after the frequently mentioned Desplanis dewevrei Burret (ngèlè), from whose large fruit the disk is cut. The shoots or little trunks of young trees are used for spears.

War and hunting games are probably the most popular and the most frequently played of all the games. In the small-scale war of the older boys (eight to 15 years of age) -- which sometimes /195/ /Figs. 90-93 appear here in the original text/ degenerates into bad fights -- the weapon is, as in the case of adults, the rifle, copied in various forms with leaflstalks (Fig. 90), raffia pith, or

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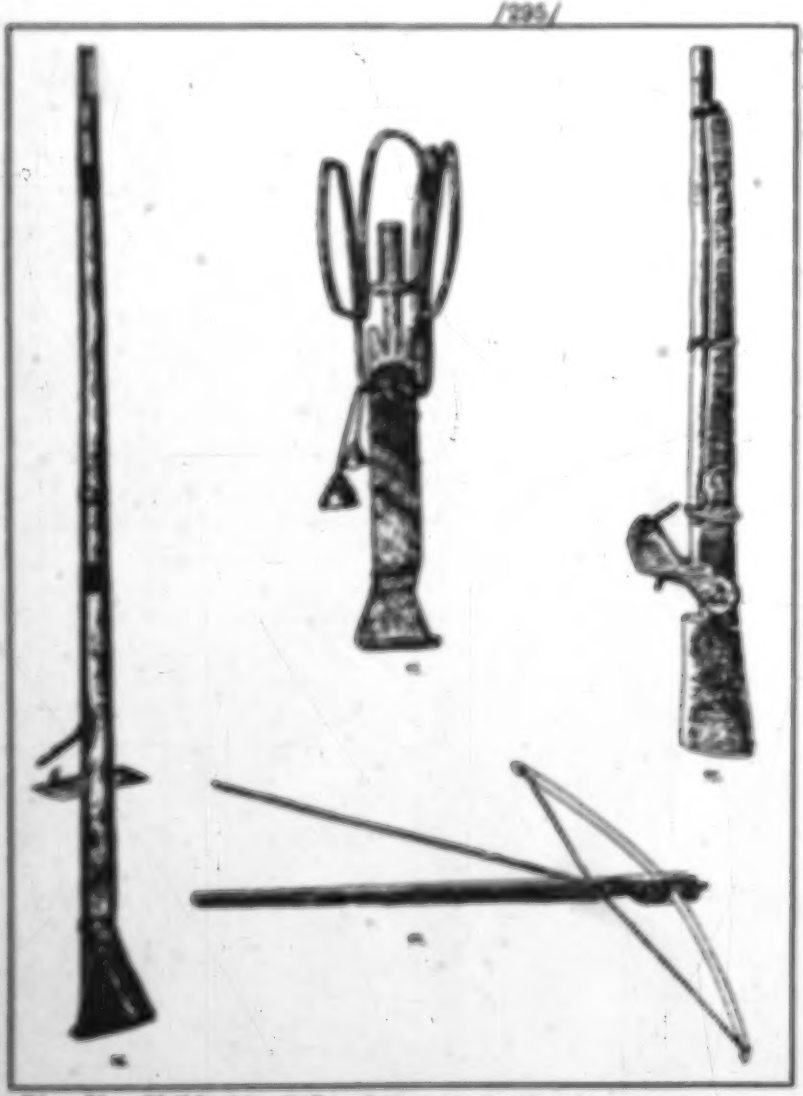

Fig. 90. Child's War Rifle of Plantain Leafstalk.
Fig. 91. Child's Sword of Raffia Pith, in a Bark Sheath.
Fig. 92. Child's Hunting Rifle of Wood.
Fig. 93. Child's Crossbow (Drawn).

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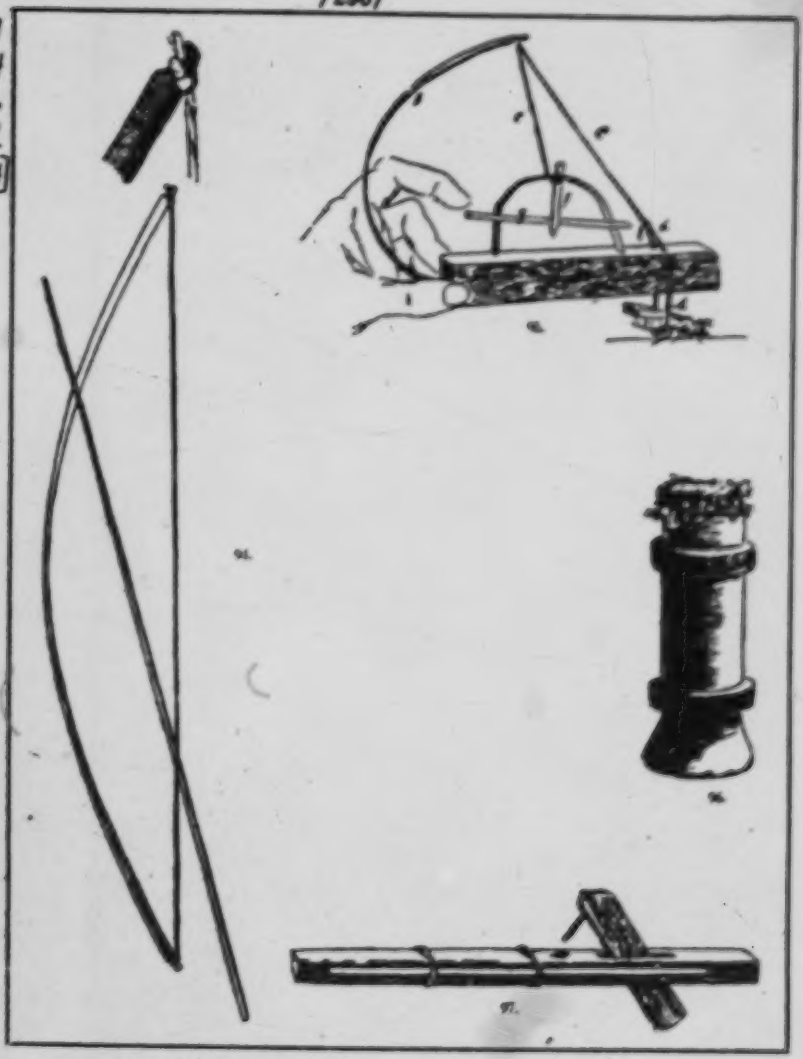

Fig. 94. Bow and Arrow (Toy).
Fig. 95. Draw Trap for Horseflies (Toy).
Fig. 96. Hide Drum (Toy).
Fig. 97. Device of Raffia Pith to Detonate Powder (Toy).

526 857 other materials. Even the "shining sword," made of raffia pith, is not lacking (Fig. 91); it has the advantage, without being too dangerous, /296/ /Figs. 94-97 appear here in the original text/ of making a fairly loud clattering noise when struck on the enemy's body, and it causes a momentary, violent pain.

It is really unpleasant to be pelted with corn cobs which have previously been placed in a basket in the river and have become saturated with water /297/; still more disagreeable is a hollow piece of wood from the umbrella tree, which is filled with earth, closed off by means of a bung made of leaves, and then emptied at the enemy at the closest possible range.

A very dangerous "game" is man-catching. For this a number of boys take a piece of a strip of Oncocalamus (bush rope) and tie it into a noose. They hide the latter along the way leading out of the village, concealing it carefully among the grass and leaves, while the free end is tied to a tree stump. The naughty boys then hide behind trees and shrubs and with mischievous looks await the outcome. If a passerby gets a foot in the noose, he naturally comes crashing down, while the boys run away as fast as they can. They are wise to do so, because if the victim succeeds in catching one of the offenders, the latter must be prepared for a good thrashing or a complaint lodged with his father.

526 857 868 524 In the lower form of hunting, for soft-bellied insects, spiders, etc., they use a rifle made of wood, into which they put some powder (Fig. 92). The delicate hexapods or octopods are stupified by the smoke and fall to the ground helpless. A crossbow made of raffia pith is likewise successfully used for hunting spiders (Fig. 93). For the "higher form of hunting," that is, for killing lizards and mice, a bow and arrows (Fig. 94) are employed. A method of hunting used by adults, namely, the encirclement of a wild animal, is imitated by having a little boy hide somewhere. The fish weirs find their counterpart in small imitations of them. They are set in the channels stirred up by the rain and block the way of little pieces of wood and leaves that are washed along. Even very clever miniature draw traps are made by skillful boys for the purpose of catching the annoying horseflies, which can be outwitted while they suck blood (Fig. 95).

525 and wars have frequently been the consequences of the gambling
518 mania. Although in more recent times the game of chance has been prohibited in the area controlled by the German government, nonetheless considerable homage is paid the gambling demon in secret.

525 In order to insure luck at the game, a whole series of medi-
111 cines is made, which, according to the view already familiar to us, transfer the properties of plants to the counters; for in-
124 stance, plants which make them burning hot (Boehmeria, Urticaceae), sharp, peppery (Spilanthes, Compositae), and strong (Carpolobia, Polygalaceae). Others are intended to preserve for the owner the objects that he has put down as his stake in the game. In this category we find burrs (Desmodium) and winding Araceae. /318/ /Fig. 118 appears here in the original text./

5. Wrestling

526 Wrestling matches are very frequent, especially in the southern Pangwe region, both to settle personal quarrels -- in this case the defeated wrestler was formerly sometimes squeezed half to death and cases of death have even occurred -- as well as for sport. In the latter case one might actually speak of a sports festival to which the drum summons young and old, man and woman, from afar. I shall dispense with a detailed description, however,

In wrestling, certain rules of the game are observed, for instance, that both wrestlers must be as nearly matched as possible, and this determines whether they turn down the challenge (a kʌ̌n nɨ̄ʌ́) or take it up (a mɔ̌m nɨ̄ʌ́).

Our picture (Fig. 118) represents a snapshot of such wrestlers (nʌ̌n I, from a sʌ̌n = to wrestle). To the left one can see a group of young men waiting (a jɨ̄ʌ́n) to be challenged (a lɨ̄ʌ́ = to challenge). Before the match the wrestler rubs dust onto the palms of his hands and his arms (a dūk mbɨ̄ lūk enɨ̌m = to rub dust [on the] arm) to make them less slippery.

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Fig. 118. Fang People at a Wrestling Match in Alén (Essaseng Family). Left, before the selection; right, wrestling.

To the right one can see two combatants wrestling. Each grip, even hooking one's foot behind that of the opponent, and every feint designed to bring down the opponent by any possible method of surprise is considered wholly admissible. /319/

The victory is determined when one of the opponents touches the ground with both shoulders. If he merely falls on one side and the other combatant does not immediately succeed in pressing his shoulders to the ground, the round is regarded as undecided (verb, a kɨ́ɲɛ̀n). In doubtful cases the judges, who, armed with sticks, circle around the pair during the match, determine the victor.

[292] The victor (ngbɔ̌, III, from a gbɔ̌, = to throw) is hoisted onto the shoulders of members of his kin group (a bɔ̀(g)e matɛ̀tɛ́) and carried off amidst singing and hooting. Usually members of different kin groups or at least of different villages fight one another, doubtless a relic from former times when wrestling was a more serious means of combat.

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113 In Mitteilungen aus den deutschen Schutzgebieten /Reports from the German Protectorates/, Berlin, 1895, Zenker mentions wrestling matches between Jaunde women and girls. I myself have never heard of these.